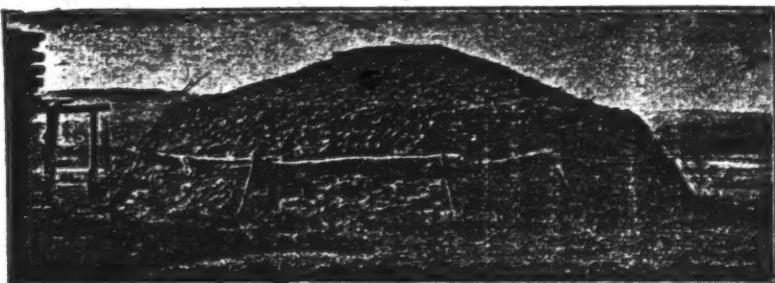


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OLD EARTH LODGE.

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A SUMMER COTTAGE.

[face p. 289]

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144 concerning correspondence between languages, however distinct in origin, if applied to the Mandan and Sioux languages, would seem to tend strongly to suggest caution as to their identity, judging upon the facts set forth in the foregoing quotations from Rev. R. D. Hall.

181 **Peaceably Inclined.** The Mandans are unquestionably and justly regarded by substantially all the whites who have been among them from the earliest period of their discovery to have been peaceably inclined, in a sense which distinguished them from most of the warlike tribes who surrounded them on the upper Missouri. Yet they possessed high qualities of valor and actual prowess at arms when invasion of their rights led them to war, in some of which contests they without hesitation took the offensive and proved their ability to cope with their enemies under circumstances placing them at a disadvantage. They also maintained exceptionally friendly relations with the whites.

000 **Highly Civilized.** Their habitations in strongly entrenched and palisaded "forts," as they were called by the whites; the indubitable proofs of their having been agriculturalists in an eminent degree; their relatively polished and kindly mannerisms and unstinted hospitality, and their skill as artisans in fashioning pottery and other utensils adequate to their needs as families and communities—all seem to argue conclusively an exceptionally high state of civilization and such as marks them as being in a substantial degree apart from all other Indian tribes of the north-west. There are phases of their religious ceremonies which, coupled with some of their legends, lend strong support to the theory of the high character of their civilization and, taken in connection with all their other attributes, including physiognomy, are undeniably persuasive towards the conclusion that they have white blood in their veins and which must have existed for centuries.

• 342 The writer will not descend to a detailed description of the individual lodge, or hut, of the Mandans. It would be useless as mere repetition in substance of the various pen pictures given of them by a number of the early observers whose accounts are set forth hereinafter, and to which the reader or the student is referred. Suffice it to remark here that a substantial error has gone into prominent Indian literature upon the subject of the characteristics of such lodges, in Catlin's account and through

his drawings of the lodges of the Aricaras at their village near the mouth of Grand river, and which he merely passed by on the river when he visited the Mandans in 1833, in which connection he states that the lodges of both of those tribes were substantially identical in form and general construction, which is true. His point of observation having been the deck of the steamer, which in its progress up or down the river was, of course, at some distance from the Aricara village which he sketched, he failed to observe that the outer surface of the lodge, below the line where the lower part of the roof joined the sides, was not a curved surface, nor in strictly circular form, but that it was formed of many planes, each of which stood at an angle with the two others joining it, and that instead of the floor surface of the lodge being a circle it was in the form of an ellipse. He also considerably overestimated the height of the lodge in his drawings. These defects in his observations have been remarked upon by many subsequent writers and by some whose personal observations of both Mandan and Aricara lodges enable them to speak with authority. This point will be brought out in some quotations from later observers found in this paper. He also wholly failed to observe another vital feature of the Mandan lodges, and which it is somewhat strange that he overlooked, viz., the covered entrance to the lodge, some ten feet long by about four feet wide and some seven feet high. 342

Nor will we dwell longer upon any phase of the Mandans by way of preliminary, but will proceed now to bring into the account a few quotations embodying the conclusions of some of the authoritative publications upon the Mandans, followed by the narratives of the various visitors and observers already referred to, in chronological order, with occasional comments by the way. 000

From the "Handbook of American Indians," published by the Bureau of American Ethnology, 1907, we glean the following:

Mandan. A Siouan Tribe of the Northwest. The name, according to Maximilian, originally given by the Sioux, is believed by Matthews to be a corruption of the Dakota Mawatani. Previous to 1830 they called themselves simply Numakiki, "people" (Matthews). Maximilian says: "If they wish to particularize their descent they add the name of the village whence they came originally." 101

Hayden gives Miahtanes, "people on the bank," as the name

whites; it would take a whole summer to make the journey, and that since they were at war with the Pananas the men would not undertake to go far, the roads being closed to them. That cattle were abundant on the prairies, far larger and fatter than those we had seen on their prairies; their coat white and of several colors. He showed us horns split in half, of a greenish color, which hold nearly three pints. In all the huts they have them in use as ladles, proving that they have killed many when the road was open. That was all I could learn even by chance, as I had relied on my interpreter, that I would have time to be thoroughly informed at leisure. 000

"Six days after the Assiniboines left I sent my son, the Chevalier, with Sieur Nolant, six Frenchmen and several Mandans, to the nearest fort, which is on the bank of the river. If well received they were to sleep there, to get the best information of the course of the river; who dwell there; if they are acquainted with the lower part, in accordance with what was told us; to learn all that could be ascertained by signs and demonstrations. After their departure Mr. de la Marque walked about to observe the size of their fort and their fortifications.

The Village. "I decided to have the huts counted. It was found that there were a hundred and thirty of them. All the streets, squares and huts resemble each other. Several of our Frenchmen wandered about; they found the streets and squares very clean, the ramparts very level and broad, the palisades supported on cross pieces mortised into posts of fifteen feet. At fifteen points doubled are green skins which are put for sheathing when required, fastened only above when needed, as in the bastion there are four at each curtain, well flanked. The fort is built on a height in the open prairie, with a ditch upwards of fifteen feet deep by fifteen to eighteen feet wide. Their fort can only be gained by steps or posts, which can be removed when threatened by an enemy. If all their forts are alike they may be called impregnable to Indians. Their fortifications are not Indian. This nation is mixed white and black. 361
712

"The women are fairly good looking, especially the white, many with blonde and fair hair. Both men and women of this nation are very laborious; their huts are large and spacious, separated into several compartments by thick planks; nothing is left lying about; all their baggage is in large bags hung on posts; their beds 142
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513 are made like tombs, surrounded by skins. These men are always
251 naked, covered only with a buffalo robe. . . . Their fort
436 is full of caves, in which are stored such articles as grain, food,
304 fat, dressed robes and bear skins. They are well supplied with
285 these; it is the money of the country. The more they have of it
the richer they believe themselves to be. They are fond of tat-
tooping, but never more than half of the body is tattooed, both of
men and women. They make wicker work very neatly, flat and
in baskets.

323 Pottery. "They make use of earthen pots, which they use like
261 many other nations for cooking their food. They are, for the most
141 part great eaters; are eager for feasts. They brought me every
526 day more than twenty dishes of wheat, beans and pumpkins, all
000 cooked. Mr. de la Marque, who did not hate feasts, went to them
continually with my children. As I did not go to them my share
was sent to me. The men are stout and tall, generally very active,
fairly good looking, with a good physiognomy. The women have
not the Indian physiognomy. The men indulge in a sort of ball
play on the squares and ramparts.

"On the evening of the 4th the Sieur Nolant and my son arrived,
well satisfied with their journey, having been well received and
strongly urged to remain longer. The fort is on the bank of the
river, as large again as this; the squares and streets are very fine
and clean; their palisade is in the best order and strength; the
whole built in the same fashion as the one in which we were.
From what they could hear all their forts are alike; who saw one
saw all, with this difference, that some were much larger than
others. The nearest to the Pananas that the river appeared to
go was, according to the compass, southwest by south, by signs
given to them; the lower part may go to the sea to the southwest
by west. They were often amused by broken talk; not being able
to answer questions put to them, they answered something else,
for want of understanding. The waters of their rivers come down
with great rapidity, having many shoals. The water is not good
for drinking, being brakish. We have constantly found from
the last mountain almost all the marshes and ponds brakish or
sulphurous. What they could understand was that on the lower
part of the river there were men like us, who made cloth and
linen. were very numerous and had wars with a large part of the
Indians. We saw that it was useless to question them, as they

114 The Mandans and Ariccaras come in for some separate treatment, but most of what is extracted herein is said by him as pertaining to the "Three Tribes" at Fort Berthold, above mentioned. Those extracts now follow:

131 **Location of Confederate Village of Mandans, Etc.** "An arid prairie-terrace, some four miles wide, stretching southward to the Missouri from the base of bluffs which form the edge of a higher plain, becomes gradually narrower as it approaches the river, and terminates in a steep bluff of soft rock and lignite which overhangs the river. On the southern extremity of this terrace, near the brow of the bluff, stand the Indian village, and what remains, since a recent fire, of the old trading post of Fort Berthold. This is on the left bank of the Missouri, in latitude 47 degrees, 34 minutes north, and longitude 101 degrees, 48 minutes west nearly. About five years ago, a large reservation was declared for them in Dakota and Montana, along the Missouri and Yellowstone rivers. Fort Berthold is in the northeast corner of this reservation."

000 See, for further description of this site and surroundings, Part I of this paper, Vol. 3, S. D. Hist. Coll., pp. 574-7.

Matthews' reference to the lodge-groupings in that village is as follows:

361 **Dwellings.** "The village consists of a number of houses built very closely together, without any attempt at regularity of position. The doors face in every possible direction; and there is great uniformity in the appearance of the lodges; so it is a very difficult matter to find one's way among them."

342 And of the type of lodges as originally constructed, he gives the following description, with some features not noted by the earlier visitors:

Old-Style Lodges of Mandans, Etc. "Most of the houses of the village were in 1865 peculiar, large, earth-covered lodges, such as were built by various tribes of Indians of the plains, in the valley of the Missouri, and so often, with varying accuracy, described by travelers. Each one of these lodges consists of a wooden frame, covered with willows, hay, and earth. A hole in the top, which lets in the light and lets out the smoke, and a doorway on one side, are the only apertures in the building. The door is made of rawhide stretched on a frame, or of puncheons.

and it is protected by a narrow shed or entry from six to ten feet long. Over the smoke-holes of many of the lodges are placed frames of wicker-work, on which skins are spread to the windward in stormy weather to keep the lodges from getting smoky. Sometimes bull-boats are used for this purpose. On the site of a proposed lodge, they often dig down a foot or more, in order to find earth compact enough to form a good floor; so, in some lodges, the floors are lower than the general surfaces of the ground on which the village stands. The floor is of earth, and has in its center a circular depression, for a fire-place, about a foot deep, and three or four feet wide, with a edging of flat rocks. These dwellings, being from thirty to forty feet in diameter, from ten to fifteen feet high in the center, and from five to seven feet high at the eaves, are quite commodious." 342

Women Construct Them. "The labor of constructing them is performed mostly by the women; but in lifting and setting the heavier beams, the men assist. If, with the aid of steel axes obtained from the whites, the task of building such a house is no easy one at this day, how difficult it must have been a century ago, when the stone axe was their best implement, and when the larger logs had to be burned through in order that pieces of suitable length might be obtained." 342
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Frame of Lodge. "The frame of the lodge is thus made: A number of stout posts, from ten to fifteen, according to the size of the lodge, and raising to the height of about five feet above the surface of the earth, are set about ten feet apart in a circle. On the tops of these posts, solid beams are laid, extending from one to another. Then, towards the center of the lodge, four posts are erected, of much greater diameter than the outer posts, and rising to the height of ten or more feet about the ground. These four posts stand in the corners of a square about fifteen feet, and their tops are connected with four heavy logs or beams laid horizontally. From the four center beams to the smaller external beams, long poles, or rafters, are stretched at an angle of about 30 degrees with the horizon; and from the outer beams to the earth a number of shorter poles are laid at an angle of about 45 degrees. Finally, a number of saplings or rails are laid horizontally to cover the space between the four central beams, leaving only a hole for the combined skylight and chimney. This frame 342

342 is then covered with willows, hay and earth, as before mentioned; the covering being of equal depth over all parts of the frame.

"Earlier writers speak of the supporting-posts of the lodge as being forked. Nowadays, they seldom take the trouble to obtain forked sticks for this purpose."

Catlin's Incorrect Representations. "From the above description, it will be seen that the outline of a vertical section, or of the elevation of such a lodge, is necessarily an irregular hexagon, while that of its ground plan is polygonal, the angles being equal in number to the shorter uprights. Prince Maximilian's artist usually sketches the lodge very correctly; but Mr. Catlin invariably gives an incorrect representation of its exterior. Wherever he depicts a Mandan, Aricaree, or Minnetaree lodge, he makes it appear as an almost exact hemisphere, and always omits the entry. It would seem that, in filling in his sketches, he adopted the hemisphere as a convenient symbol for a lodge. The authors referred to by name in the foot-note on another page speak of the entry passage."

The winter quarters of the Mandans and their confederates are thus described by Matthews:

342 221 **Winter Log-Houses.** "Every winter, until 1866, the Indians left their permanent village, and, moving some distance up the Missouri valley, built temporary quarters, usually in the center of heavy forests and in the neighborhood of buffalo. The chief objects of this movement were that they might have fuel convenient, and not exhaust the supply of wood in the neighborhood of the permanent village. It was also advisable that, during a portion of the year at least, they should not harass the game near home. The houses of the winter village resembled much the log-cabins of our own western pioneers. They were neatly built, very warm, had regular fire-places and chimneys built of sticks and mud, and square holes in the roofs for the admission of light. Ten years ago, there were some cabins of this description in the permanent village at Fort Berthold; every year since they are becoming gradually more numerous and threaten to gradually supplant the original earth-covered lodges. By reference to the note on page 4, it will be seen that, in 1872, the former outnumbered the latter by about nineteen."

000 Of the caches or circular pits of the confederated village Mat-

lodges a circular form; and Catlin's alleged failure to truly depict those habitations as to appearance, etc.: 000

"Mrs. Baker, a daughter of Two Chiefs an old Mandan who has seen seventy-two snows, and a graduate of the Indian school at Santee, Neb., and who converses and writes well in English, stated that there were not more than five or six earth lodges to be found on the reservation today. 342●

"The word 'circular' used by the writers quoted in describing these huts must be taken in its larger, general meaning. The huts were really irregularly polygonal in shape. Those I saw were forty feet in diameter, perhaps, and the first had nine sides and second eleven. In one case one of the sides was double the length of the others."

Catlin Criticised. "Catlin's pictorial representations of these huts are not true to nature. The lodges were of a much more squatty appearance than he depicts them and without any such high arched, dome-like, hemispherical roof as he places upon them. He evidently adopted a conventional and largely imaginary figure for his huts, and pushed artistic license to the extreme. At a little distance the general effect was sufficiently that of a 'circular' structure to justify the use of the word when not used in a restrictive sense.

"When at Fort Berthold, I was informed that the very aged Mandan chief, Rushing Eagle, or more commonly, Bad Gun, descended from the great chief Four Bears, whom, I regret, I was not able to see, had kept standing until recently a very old lodge in which he kept some ancient relics, and that among these were some of the identical articles that Catlin had painted into his pictures in 1832. I was not able to verify this. The lodge had but lately been destroyed because of its age and decaying condition." (p. 221.)

Of the Mandan lodges Wheeler observes:

Lodges. "In my visit to the reservation in the fall of 1902 I saw two of these lodges and obtained photographs of them. If there were any differences between these and those of one hundred years ago, except the substitution of wooden for skin doors, they were so slight as not to be noticeable off-hand.

"At one of them, the owner being absent, I was unable to enter it, but through a wide crack in the door I obtained a good view

●342 of the interior and it fitted well with the descriptions here given of the old lodges. It was evidently used at the present time for a storage house, at least to some extent, and was not a regular residence, for the log cabin home of the owner stood along side of it.

"At the other hut, across the Missouri river and several miles distant from the first one, the owner refused me permission to invade it, stating that it was used for ceremonial purposes." (p. 220.)

Prototype of Sod Houses. "After my inspection of the two earthen houses mentioned, I could not but be impressed with the fact that these old Mandan and Aricaree lodges were practically the prototypes of the settler's sod house of the prairies of recent time. The sides and roofs of these huts were covered with sod chunks of regular shapes and sizes, just such as we would cut out of the prairie for the same purpose. The porch, covered entrance, or passage-way mentioned was and is a characteristic, standing feature of these earthen lodges, and one which Catlin persistently ignored both in his paintings and text. Maximilian brought out this peculiarity of the Mandan hut in his work."

417 **Ancient Ladder.** "In one of the illustrations of an earth hut there can be seen a notched pole leaning against a scaffold, the latter used now, as in old days, for drying corn, etc. This pole is one of the primitive ladders anciently used by these Indians, and, evidently, not yet entirely discarded."

Says Wheeler relative to the causes of migration of the Mandans on the upper Missouri:

172 **Mandan Deserted Villages—Migrations.** "The monuments of
174 these tribes, in the shape of abandoned and ruined huts and towns, are to be found, as has been stated, on the banks of the upper Missouri from about Heart or Cannon-Ball river, below Mandan and Bismarek, to Knife river or beyond. The Indians seem, notwithstanding the great labor involved in so doing, to have moved quite frequently, not necessarily, however, for long distances. As the Sioux harrassed them continually, these removals were due in part to a desire to protect themselves more effectually, and another reason was the scarcity of fuel and timber which in time was felt in each neighborhood. In making these removals, it was quite common, as Lewis and Clarke mention,

either of the nearest relatives or of the clan to which the lodge belonged. They believed that the lodge had a spirit which would have sent bad luck to one taking possession illegally. 425
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The females of the lodge owned in common the domestic goods consisting of bedding, pots, household and gardening tools, the dogs, gardens, the wooden mortar and pestle, and the mares and colts. Clothing and personal effects were held individually. The men owned their weapons used in warfare and hunting as well as their own clothing and pipes. Men also owned the stallions and geldings. Sacred tribal bundles were held collectively by the man and his wives. 592
422

Lodges were built with little ceremony; the only rites were performed at the cutting of the notches for the four center posts when an old woman having the right to cut the posts was called in to sing one song and pray for the family's success. She received one robe for her services. It was the duty of the clan to assist in the erection of a member's lodge. Since these lodges were large, a considerable amount of work was entailed in erecting one and covering it with poles, willows, grass, and earth.³ As a rule, the clan prepared a feast and invited the opposite moiety to assist, in which case the clans assisted according to the seating arrangement of the men in the Okipa or in council. 342 ●

Mandan informants state that in earlier times each household had one or more game pits. These pits were dug by all the members of the household and were owned collectively. While the men would bring the poles for the cover and kill the game caught in them, the women frequently did most of the work of excavating and removing earth from the area of the pit. In recent times many households had fishtraps which are believed to have been used since introduced by Black Wolf. Fish bones, particularly catfish bones, are very abundant in the Heart River villages. The ceremonies associated with the trapping of fish, particularly the catfish, were performed by the older men, but the women assisted in weaving the walls for the trap and in sorting and cleaning the fish. 423
224
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There was considerable variability in the status of household 000

3. For a report of the amount of materials used in the completion of an earth lodge see George F. Will, "The Mandan Lodge at Bismarck," *North Dakota Historical Quarterly*, Vol. V, No. 1 (October, 1930).

THE SOCIAL ORGANIZATION

29

fifty lodges, while the later villages of historic times were much smaller, owing to the smaller population. Maximilian reported sixty-five lodges at Mitutanka and thirty-eight at Nuptadi. My informants listed forty-three lodges at Like-a-Fishhook. After 1870, the Mandan began abandoning the circular four-post earth lodge for small rectangular log cabins, two of them housing the population formerly living in a single earth lodge. Frequently a log cabin was built with two rooms, one room being occupied by the older people, who preserved the sacred bundles in their quarters, and the other room being occupied by the younger married family.

THE CLAN AND MOIETY SYSTEM

At the present time there are four Mandan clans, and they are divided into nameless moieties according to their position in the Okipa lodge. The Okipa or ceremonial lodge occupied a position on the north side of the village open circle, with the entrance facing the sacred cedar. According to the traditions of the Okipa, there were formerly thirteen clans which were divided into moieties known as an east-side moiety, comprising these clans: Prairie Chicken; Speckled Eagle; Bear; Red Hill; Crow; Badger; Bunch of Wood; and a west-side moiety consisting of six clans: Waxi'kEna; Tami'sik; Tami'xixiks; and three extinct clans. In the construction of the ceremonial lodge all clans participated. The east-side clans erected their side of the lodge and placed yellow corn in each posthole. The west-side clans erected the west side of the ceremonial lodge and placed small mats of buffalo hair in the central postholes of their side.

According to tradition, the clans were not all established simultaneously. It is said that Lone Man announced while living in the tribe that he belonged to the WaxikEna clan. It was the custom for this clan to sit near the door on the left, or west, side in council and during the ceremonies. The other five clans which were believed to be closest in relationship to the WaxikEna clan occupied the west side of the lodge also. It was believed that those who were of no clan occupied the entire east section of the lodge in no particular order until Clay on the Face, when returning from a successful war expedition, announced an arbitrary division of the young men then sitting in council. It is said that

tween, these were the scalp poles and effigies of the gods. The ground on which the village was located was chosen for defence, the bluff on the river side went down perpendicularly, and the village was on a point jutting out into the river so that only one side needed protection. Across this point was a palisade and inside this was a ditch, three to four feet deep according to Catlin. The palisade, he says, was of timbers eighteen feet high and one or more feet in diameter, set far enough apart to allow of shooting between. The warriors stayed in the ditch in defending the palisade. Concerning this palisade Henry and Maximilian both mention that it was in very poor repair indeed, but Henry adds that he was told it could be put in good condition very soon, every person in the village lending a hand. There is yet no mention of bastions and ramparts such as Verendrye refers to, but Maximilian¹ describes something similar. He says that at the corners of the palisade in four places were arcs or bastions, which formed an angle open toward the village, and said to have been built by the whites. These were intrenchments in the form of an arc, covered with a matting of willow and having loop holes. 361 361 712

On entering the village it seemed to be a mass of circular houses from forty to ninety feet in diameter, set down haphazard closely crowded together. The houses were of earth with a smooth coating of pounded clay on the top, where most of the inhabitants were usually stationed. Before each house was a scaffold, fronting the covered entrance. These scaffolds were six feet high, twenty feet long and ten broad² and were used for hanging up corn and meat to dry. They had a good floor, also, which was covered in the fall with drying beans. The staging for drying corn and meat was made as follows:³ posts were set up on the scaffolds themselves, across these rafters were laid, and upon these cross rafters or poles the corn, meat and sliced squashes were hung. Before almost every house were one or more poles about twenty feet high, to which images of the gods, or sacrifices to them were attached. 342 343 778

In the center of the village was a large open space of about 000

¹ Op. cit., p. 21.

² Henry: vol. I, p. 340.

³ Ibid.

In the center of the village was a large open space of about four acres¹ and in the center of this was the "Ark of the First Man." This was in the shape of a hogshead, of planks and hoops.² It was open above, the planks were embedded in the ground, and the hoops were branches tied around to hold these together. The Mandans called this the Big Canoe³ and in it were some of their greatest medicines. This open space was the seat of all their festivals, dances and ceremonies, and here also they played their games of Chungkee or Skohpe. The space was closely surrounded by houses placed at equal distances apart and all facing the center. The largest of these lodges on the south side of the area was the medicine lodge, and on a pole above this was a figure of skin, with a carved wooden head, which represented the Evil Spirit. [361] 778

About one quarter of a mile or less to the south of the village was a race-course; a hundred or more scaffolds on which the dead were deposited; slides for their games were also made outside the palisades. The ground about the houses was honeycombed with pits and caches in which most of the food and many of the valuables of the inhabitants were stored. The house roofs formed a general repository where bull boats, buffalo skulls, pottery, sledges and people were scattered promiscuously over the rounded surface, around the edge of which Bradbury says they built a sort of low railing. [764] [351]

HOUSES:—The houses themselves were many times described, sometimes with considerable variation, and it is highly probable that there was more or less variation of construction in the minor details. They were distinguished from those of the Arikara in that the ground was first excavated, and that they were rather hemispherical, whereas the houses of the latter were more conical, like those of the Pawnee. Catlin⁴ places the average size of the houses at from forty to sixty feet in diameter, depending on the size and importance of the family, and Henry⁵ tells us that the one in which he himself stayed was ninety feet in diameter. [171] 342 ●

¹ Henry: vol. I, p. 338. "Sixty feet across," Maximilian: p. 286; "One hundred and fifty feet," Catlin: vol. I, p. 98.

² Catlin gives this as eight to ten feet high, Maximilian as four or five.

³ Catlin: vol. I, p. 98.

⁴ Op. cit., vol. I, p. 81.

⁵ Op. cit., vol. I, p. 338.

The first step in the building of houses was the excavation of the ground where the floor was to be, to a depth of about one and a half to two feet, the earth being thrown out in a bank all around the rim of the excavation. Around this circle, against the edges were placed eleven to fifteen great posts, four to six feet high. Logs were laid across from one to another of these, and on the outside were slabs slanting in and resting against these cross logs. This arrangement is shown in Morgan's diagram reproduced in Figure 1. Also on these cross-beams rested the rafters. These were long poles¹ six to ten inches thick, the small end pointing in, placed very close together. Four or five² great posts, five feet in circumference, fifteen feet high, and fifteen feet apart formed an inner circle. The rafters rested on

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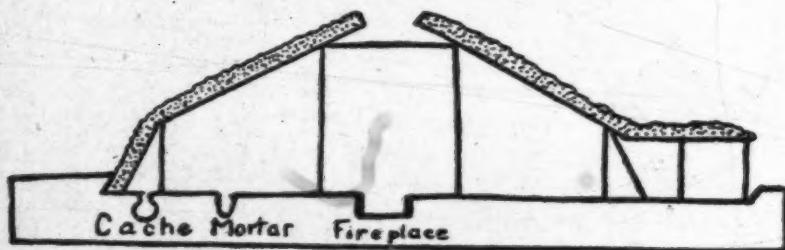


FIG. 1. MANDAN HOUSE. (After Morgan.)

large squared beams which were laid horizontally on this inner circle of large posts. Catlin says that this inner circle of large posts supported the rafters at about their center. Henry says that these posts supported the end of the rafters, and the remaining space was filled by placing timbers criss-cross over the cross-beams leaving a smoke hole in the center. On top of the rafters was placed a matting of willows, six inches thick, fastened together compactly and secured to the rafters. Over the surface then one to three feet of earth was placed, and the sides were banked with earth three or four feet high, and four feet or more thick. Catlin says that the whole surface was then covered with clay hard and tough, which was impervious to water.

¹ Henry gives their length as twelve to fifteen feet.

² According to Catlin, Maximilian and Henry both give four.

342 The doorway was five feet broad and six feet high, with a covered way of the same height, but seven feet broad and about ten feet long. The door itself was a raw buffalo hide dried on a frame which was hung from above on a cord, at night this was barricaded, and when the family was away the porch was closed with branches and sticks. This porch was covered with earth like the house itself and led downward to the lower level of the floor. It is not shown in any of Catlin's drawings and he does not mention one except in the medicine lodge, there he says it was eight to ten feet long, was hidden with a double screen, and guarded by armed sentinels.

342 Verendrye speaks of the division of the house into compartments and we find that the same thing existed when Henry was

there. Lewis and Clarke, and Gass also mention that one part of the interior was cut off and used as a stable for the horses. Catlin, however, mentions no such cutting up of the interior, nor do his pictures show anything of the sort, but Maximilian, who visited them in the winter, gives a diagram of the winter house showing several compartments; this diagram and its key is reproduced in Figure 2. The main interior arrangements of the house in spite of the discrepancy on these latter points are agreed on by all. In the center under the smoke hole was the fireplace, a round

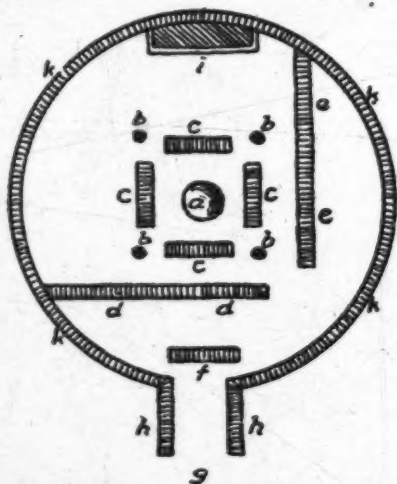


FIG. 2. MANDAN HOUSE.
(After Maximilian.)

353 a, Fireplace; b b b b, Central posts supporting roof; c c c c, Seats; d d, Screen or wind break; e e, Partition behind which horses were kept; f, Door of skin; g, Entrance; h h, Covered porch; i, Bed; k k k k, House walls.

hole five feet in diameter and a foot or more deep. This was curbed with stones placed upright about the edge.¹ Around the walls was a series of beds and about the fire

¹ Maximilian, p. 387.

as if broken off. A number of small flat pieces of wood were found near the outer edge of the excavation, possibly pieces of the slabs, and through most of the earth removed small bits of sticks one half to one inch thick were scattered. These may have been part of the willow matting with which the roof was usually covered. The pits, in all cases but one, were solidly filled in and had a clay layer over them, and it is probable that they had been filled up before the house was built. Henry [342] tells us that houses were constantly being torn down and built again in new places. The one pit which, when found, was not completely filled, probably existed at the same time as the house. Morgan¹ in his description of the house site mentions the existence of such caches within the house, and shows it in the diagram reproduced on page 107. 172^x

The dump heap along the bluff side was investigated at the points r, s, and t, as marked on Map iv. Excavations were made in four places and it was found that the deposit of rubbish and ashes went down to an average depth of about three and a half feet. Nothing unusual was found here, the finds being mostly broken pottery, and broken stone and bone implements.

After this a cross-section was made of the ditch in the deepest place at the point u, on Map iv. The original ditch was about nine feet deep with a flat bottom. The distance from side to side was about twenty feet. The depth from the bottom of the present ditch, at the center, to the original bottom was six feet. For about two feet above the bottom of the original ditch there was a layer of sand and just above this was a black layer about six inches thick which contained considerable charred matter. Above this layer was a considerable deposit of animal bones, mostly of buffalo. The remainder of the distance to the surface was filled in with ordinary earth containing occasional bits of broken bone and pottery.

A cross-section of the ridge on the inner side of the ditch was next made at the point v. The depth to the original surface was a trifle over three and a half feet, and the earth was full of refuse, but no trace of palisades was found here.

¹ L. H. Morgan: Stone and Bone Implements of the Arickarees, 51st Ann. Rep. of the Univ. of State of N. Y., on the State Cabinet of Nat. Hist.

state of decay, were erected for the Indians by the Whites. There is nothing of the kind at Ruhtare. The huts, as I have before remarked, stand close to each other, leaving, in the centre, an open circular space, about sixty paces in diameter, in the centre of which (among the Mandans) the ark of the first man is set up, of which we shall speak in the sequel. It is a small cylinder, open above, made of planks, about four or five feet high, fixed in the ground, and bound with climbing plants, or pliable boughs, to hold them together (see the woodcut, p. 342).

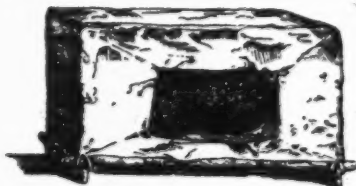
At the north end of this circular space is the medicine lodge, in which festivals are celebrated, and certain customs practised, which are connected with the religious notions of this people, which we shall treat of in the sequel. At the top of a high pole, a figure is here placed, made of skins, with a wooden head, the face painted black, and wearing a fur cap and feathers, which is intended to represent the evil spirit, Ochkih-Hadda (corresponding with the devil), or a wicked man, as they affirm, who once appeared among them, had neither wife nor child, and vanished, and whom they now stand greatly in dread of. Other grotesque figures, made of skins and bundles of twigs, we saw hanging on high poles, most of them being offerings to the deity. Among the huts are many stages of several stories, supported by poles, on which they dry the maize. The huts themselves are of a circular form, slightly vaulted, having a sort of portico entrance. When the inmates are absent the entrance is shut up with twigs and thorns; and if they wish merely to close the door they put up a skin stretched out on a frame, which is shoved aside on entering. In the centre of the roof is a square opening for the smoke to find vent, over which is a circular sort of screen made of twigs, as a protection against the wind and rain, and which, when necessary, is covered with skins (see woodcut).



The interior of the hut is spacious, tolerably light, and cleanly. Four strong pillars towards the middle, with several cross beams, support the roof. The inner circumference of the hut is formed by eleven or fifteen thick posts, four or five feet in height, between which other rather shorter ones are placed close to each other. On these shorter posts, which are all of an equal

¹/_A [This shrine, the sacred cedar, represents the culture hero's body. See Category 116, Source 2: Bower, H. 24, 116 for more up-to-date summary. --Analyst]

342 height, are long rafters, inclining to the centre; they are placed near each other, and bear the roof. On the outside the huts are covered with a kind of mat, made of osiers, joined together with bark, and now the skeleton of the hut is finished. Over this hay is spread, and the outer covering is of earth. The men and women work together in erecting these huts, and the relations, neighbours, and friends, assist them in the work. The building of the huts, manufacturing of their arms, hunting, and wars, and part of the labours of the harvest, are the occupations of the men; every other kind of work is left to the women, who, though in general well treated, are obliged to perform all the really laborious work. The women fetch fuel, in heavy loads, frequently from great distances, carry water, and, in winter, blocks of ice into the huts, cook, tan the skins, make all the clothing, lay out the plantations, perform field labour, &c. &c. In the centre of the hut a circular place is dug for the fire, over which the kettle is suspended. This fire-place, or hearth, is often enclosed with a ledge of stones. The fuel is laid, in moderately thick pieces, on the external edge of the hearth, crossing each other in the middle, when it is kindled, and the pieces gradually pushed in as they burn away. The Indians are not fond of large fires. The inmates sit round it, on low seats made of peeled osiers, covered with buffalo or bear skin. Round the inner circumference of the hut lie or hang the baggage, the furniture, and other property, in leather bags, the painted parchment travelling bags, and the harness of the horses; and on separate stages there are arms, sledges, and snow-shoes, while meat and maize, piled up, complete the motley assemblage. (See Mr. Bodmer's drawing of the interior of the hut of Dipauch, Plate XIX.) The beds stand against the wall of the hut; they consist of a large square case, made of parchment or skins, with a square entrance, and are large enough to hold several persons, who lie very conveniently and warm on skins and blankets. (See the woodcut.)



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171 In the winter huts they place, at the inside of the door, a high screen of willow boughs, covered with hides, which keeps off the draught of air from without, and especially protects the fire.

The summer huts are very cool, and, generally speaking, have no unpleasant smell. Mr. Say gives a very good description, and a tolerably accurate print, of a Konna lodge, or hut, and, with

some slight differences, the mode of building resembles, in the main, those of the Mandans, Manitaris, and Arikaras. Among these differences are the mats which are fastened all round in the first hut, and which I did not observe among the tribes that I visited. The beds, too, are arranged in a different manner. The Mandans and Manitaris are seen in their huts, sitting round the fire, employed in all kinds of domestic labour. The man has, generally, no clothing except the *nokka*, and is often merely smoking, but the women are never idle. In winter, that is, at the beginning or middle of November, these Indians remove, with the greater part of their effects, to the neighbouring forest, where their winter huts are situated. These consist of precisely similar huts, of rather smaller dimensions. Their departure from the summer huts is determined by the weather, but, as beforesaid, is generally about the middle of November; and their return, in the spring, is usually about the latter end of February, or the beginning of March, so that we may reckon that they pass above eight months in their summer quarters. Inside of the winter huts is a particular compartment, where the horses are put in the evening, and fed with maize. In the daytime they are driven into the prairie, and feed in the bushes, on the bark of poplars. There are, probably, above 300 horses in the two Mandan villages; some of the people, indeed, do not possess any, while others, again, have several. The Mandans and Manitaris, like all the other Indians of this country, sometimes make what are here called caches, or hiding-places, in the vicinity of their villages. These caches are holes, or magazines, underground, often so artfully contrived that it is very difficult to discover them. The Indians frequently go from their winter to their summer village, to fetch any articles they may happen to want, as they invariably leave part of their property behind. When they quit their huts for a longer period than usual, they load their dogs with the baggage, which is drawn in small sledges, made of a couple of thin, narrow boards, nine or ten feet in length, fastened together with leather straps, and with four cross-pieces, by way of giving them firmness. Leather straps are attached in front, and drawn either by men or dogs. The load is fastened to the sledge by straps (for such a sledge drawn by dogs see Vignette XXIX). When the snow is deep, they use snow shoes (Plate XXI Fig. 4), which are described by Captain Franklin, only those of the Mandans are much smaller, about two feet and a half long; whereas in the north their length is from four to six feet. The Mandans and Manitaris have not, by any means, so many dogs as the Assiniboins, Crows, and Blackfeet. They are rarely of the true wolf's colour, but generally black, or white, or else spotted with black and white. Among the nations further to the north-west they more nearly resemble the wolf, but here they are more like the prairie wolf (*Canis latrans*). We likewise found, among these animals, a brown race, descended from European pointers, hence the genuine bark of the dog is more frequently heard here, whereas among the western nations they only howl. The Indian dogs are worked very hard, have hard blows, and hard fare; in fact, they are treated just as this fine animal is treated among the Esquimaux.

361 of dirt—and the thousand spears (not “spires”) and scalp-poles, &c. &c., of the semi-subterranean village of the hospitable and gentlemanly Mandans.

174 These people formerly (and within the recollection of many of their oldest men) lived fifteen or twenty miles farther down the river, in ten contiguous villages; the marks or ruins of which are yet plainly to be seen. At that period, it is evident, as well from the number of lodges which their villages contained, as from their traditions, that their numbers were much greater than at the present day.

There are other, and very interesting, traditions and historical facts relative to a still prior location and condition of these people, of which I shall speak more fully on a future occasion. From these, when they are promulgated, I think there may be a pretty fair deduction drawn, that they formerly occupied the lower part of the Missouri, and even the Ohio and Muskingum, and have gradually made their way up the Missouri to where they now are.

There are many remains on the river below this place (and, in fact, to be seen nearly as low down as St. Louis), which shew clearly the peculiar construction of Mandan lodges, and consequently carry a strong proof of the above position. While descending the river, however, which I shall commence in a few weeks, in a canoe, this will be a subject of interest; and I shall give it close examination.

361 The ground on which the Mandan village is at present built, was admirably selected for defence; being on a bank forty or fifty feet above the
7/2 bed of the river. The greater part of this bank is nearly perpendicular, and of solid rock. The river, suddenly changing its course to a right-angle, protects two sides of the village, which is built upon this promontory or angle; they have therefore but one side to protect, which is effectually done by a strong piquet, and a ditch inside of it, of three or four feet in depth. The piquet is composed of timbers of a foot or more in diameter, and eighteen feet high, set firmly in the ground at sufficient distances from each other to admit of guns and other missiles to be fired between them. The ditch (unlike that of civilized modes of fortification) is inside of the piquet, in which their warriors screen their bodies from the view and weapons of their enemies, whilst they are reloading and discharging their weapons through the piquets.

361 The Mandans are undoubtedly secure in their villages, from the attacks of
● 342 any Indian nation, and have nothing to fear, except when they meet their enemy on the prairie. Their village has a most novel appearance to the eye of a stranger; their lodges are closely grouped together, leaving but just room enough for walking and riding between them; and appear from without, to be built entirely of dirt; but one is surprised when he enters them, to see the neatness, comfort, and spacious dimensions of these earth-covered dwellings. They all have a circular form, and are from forty to sixty feet in diameter. Their foundations are prepared by digging some two feet in the ground, and forming the floor of earth, by levelling the requisite size for

361 the lodge. These floors or foundations are all perfectly circular, and varying
 342 in size in proportion to the number of inmates, or of the quality or standing
 of the families which are to occupy them. The superstructure is then produced, by arranging, inside of this circular excavation, firmly fixed in the ground and resting against the bank, a barrier or wall of timbers, some eight or nine inches in diameter, of equal height (about six feet) placed on end, and resting against each other, supported by a formidable embankment of earth raised against them outside; then, resting upon the tops of these timbers or piles, are others of equal size and equal in numbers, of twenty or twenty-five feet in length, resting firmly against each other, and sending their upper or smaller ends towards the centre and top of the lodge; rising at an angle of forty-five degrees to the apex or sky-light, which is about three or four feet in diameter, answering as a chimney and a sky-light at the same time. The roof of the lodge being thus formed, is supported by beams passing around the inner part of the lodge about the middle of these poles or timbers, and themselves upheld by four or five large posts passing down to the floor of the lodge. On the top of, and over the poles forming the roof, is placed a complete mat of willow-boughs, of half a foot or more in thickness, which protects the timbers from the dampness of the earth, with which the lodge is covered from bottom to top, to the depth of two or three feet; and then with a hard or tough clay, which is impervious to water, and which with long use becomes quite hard, and a lounging place for the whole family in pleasant weather—for sage—for wooing lovers—for dogs and all; an airing place—a look-out—a place for gossip and mirth—a seat for the solitary gaze and meditations of the stern warrior, who sits and contemplates the peaceful mirth and happiness that is breathed beneath him, fruits of his hard-fought battles, on fields of desperate combat with bristling Red Men.

342 The floors of these dwellings are of earth, but so hardened by use, and
 353 swept so clean, and tracked by bare and moccassined feet, that they have
 almost a polish, and would scarcely soil the whitest linen. In the centre,
 [354] and immediately under the sky-light (PLATE 46) is the fire-place—a hole of
 four or five feet in diameter, of a circular form, sunk a foot or more below
 the surface, and curbed around with stone. Over the fire-place, and suspended from the apex of diverging props or poles, is generally seen the pot or kettle, filled with buffalo meat; and around it are the family, reclining in all the most picturesque attitudes and groups, resting on their buffalo-ropes and beautiful mats of rushes. These cabins are so spacious, that they hold from twenty to forty persons—a family and all their connexions. They all sleep on bedsteads similar in form to ours, but generally not quite so high; made of round poles rudely lashed together with thongs. A buffalo skin, fresh stripped from the animal, is stretched across the bottom poles, and about two feet from the floor; which, when it dries, becomes much contracted, and forms a perfect sacking-bottom. The fur side of this skin is placed uppermost, on which they lie with great comfort, with a buffalo-robe

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123 I had thus far progressed, with high-wrought feelings of pleasure, when
156 the two or three chiefs, who had been seated around the lodge, and whose portraits I had before painted, arose suddenly, and wrapping themselves tightly in their robes, crossed my room with a quick and heavy step, and took an informal leave of my cabin. I was apprehensive of their displeasure, though I continued my work; and in a few moments the interpreter came furiously into my room, addressing me thus:—"My God, Sir! this never will do; you have given great offence to the chiefs—they have made complaint of your conduct to me—they tell me this is a worthless fellow—a man of no account in the nation, and if you paint his picture, you must instantly destroy theirs; you have no alternative, my dear Sir—and the quicker this chap is out of your lodge the better."

The same matter was explained to my sitter by the interpreter, when he picked up his robe, wrapped himself in it, plied his fan nimbly about his face, and walked out of the lodge in silence, but with quite a consequential smile, taking his old position in front of the door for awhile, after which he drew himself quietly off without further exhibition. So highly do Mandan braves and worthies value the honour of being painted; and so little do they value a man, however lavishly Nature may have bestowed her master touches upon him, who has not the pride and noble bearing of a warrior.

000 I spoke in a former Letter of Mah-to-toh-pa (the four bears), the second chief of the nation, and the most popular man of the Mandans—a high-minded and gallant warrior, as well as a polite and polished gentleman. Since I painted his portrait, as I before described, I have received at his hands many marked and signal attentions; some of which I must name to you, as the very relation of them will put you in possession of many little forms and modes of Indian life, that otherwise might not have been noted.

574 About a week since, this noble fellow stepped into my painting-room about twelve o'clock in the day, in full and splendid dress, and passing his arm through mine, pointed the way, and led me in the most gentlemanly manner, through the village and into his own lodge, where a feast was prepared in a careful manner and waiting our arrival. The lodge in which he dwelt was a room of immense size, some forty or fifty feet in diameter, in a circular form, and about twenty feet high—with a sunken curb of stone in the centre, of five or six feet in diameter and one foot deep, which contained the fire over which the pot was boiling. I was led near the edge of this curb, and seated on a very handsome robe, most ingeniously garnished and painted with hieroglyphics; and he seated himself gracefully on another one at a little distance from me; with the feast prepared in several dishes, resting on a beautiful rush mat, which was placed between us (PLATE 62).

262 The simple feast which was spread before us consisted of three dishes
264 only, two of which were served in wooden bowls, and the third in an earthen
415 vessel of their own manufacture, somewhat in shape of a bread-tray in our own country. This last contained a quantity of pem-i-can and marrow-

574 chief gave our horses in charge of a young man, and told us
609 we need not be uneasy as there would be good care taken of them.

574 On going into the hut, we found buffalo hides spread on the
262 ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.¹

231 After some other details which we omit, Harvey writes that
342 when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 "Towards evening, having gone down to the river side, I
291 observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them.

2 * * * * *
The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village. Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes."² * * * * *
[352] Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 "Sunday, July 20th. At daybreak we were all up, and I
262 took a walk down to the river, where I observed the same ceremony of washing as last evening, with as little reserve as before. Our host on our return presented us with some dried meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

¹ [Category 116, p. 325.-A] ² [Category 116, p. 326.-A]

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381

OPEN SPACE IN VILLAGE.

But I observe, always, that nearly about the centre of each village is a large open space of about four acres in circumference, round which the huts are built very regularly, and at equal distances from each other, the doors fronting the open space. This circle might consist of thirty huts, and I make no manner of doubt were the first that were erected on the spot.

361

VILLAGE EXPANSION.

Others of their friends joined them afterwards, for various causes and built in the rear and erected their huts as they found it convenient, and as this continues to be the case, there are huts continually demolishing in one village, and others building in another. This often proceeds from misunderstandings they have had with either of the chiefs of the village, or their own neighbors, when finding their situation unpleasant and probably subject to frequent quarrels, they shift their quarters, but always take up their own residence among their own tribe.

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The Mandans and Saulteurs are a stationary people, and never abandon their villages further than to go out hunting or on a war party. They are much more given to agriculture than the Big Bellies, and raise an immense quantity of corn, beans, squashes, tobacco, and some flowers.

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A MANDAN HUT.

A Mandan hut is large and spacious, of a circular form. I measured the one I lodged in, and found it ninety feet from the door to the opposite side, forming a circumference on the inside of many paces. The whole space is dug out about one and a half feet below the surface of the earth. In the center is the fire place, which is a square space of about five feet, dug out two feet below the surface. The lower part of the hut is constructed by erecting strong posts about six feet out of the ground, at equal distances, upon these are laid logs of the same size, and reach from post to post, and form the circle. On the outer side are erected pieces of split wood of seven feet in length, in a slanting manner, the one end resting on the ground, the other leaning against the crown log or beam. Upon this beam again, are placed rafters about the size of a man's leg, and from twelve to fifteen feet long, in a slanting position, sufficient to drain off the rain; they are laid so close as to touch. The upper end is supported upon very stout pieces of square timber, which last are also supported by four very thick posts, about five feet circumference, and fifteen feet out of the ground, and fifteen feet asunder, forming nearly a square. Over these pieces of square timber, others again of equal size are laid crossing them at right

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342 angles, leaving open only a square space of about four feet on
 [351] each side. This serves for chimney and windows, as they have
 no other opening to admit of light; and when it rains, even this
 is covered over with a canoe to prevent the rain from impairing
 their earthen pots. The whole of the roof is then well thatched
 with willows, to the thickness of six inches or more. Over the
 whole is laid about one foot of earth, and round the base to the
 height of three or four feet, and the thickness of three feet,
 which answers for security in case of an attack by the enemy,
 and keeps out the cold. The door is five feet broad and six
 high, provided with a covered way or porch on the outside, of
 the same height as the door, about seven feet broad and ten feet
 in length.

342 The doors are made of raw buffalo hide stretched upon a
 352 frame and suspended by cords from the beam, which forms the
 circle. Every night the door is barricaded with a long piece of
 timber supported by two stout posts down in the ground, inside
 of the hut, one on each side of the door. As you enter the
 hut after passing through the porch and door, the first thing
 that strikes the view is a kind of triangular apartment on the
 left hand side of the door, and fronting the fire. This is for the
 purpose of fire-wood in the winter. This partition is constructed
 of square planks, about twelve feet high, and caulked to keep
 off the air from the door. Between the partition and the fire,
 there is commonly a distance of about five feet, which the
 master of the hut occupies during the day time, seated on a
 mat, constructed of small willows. * * * These mats are
 about ten feet long and four broad.^A The two ends for about
 two and a half feet are raised from the ground in a slanting po-
 sition and each supported by a kind of sofa; over the mat is
 spread buffalo skins.

352 Some of these couches are raised about a foot above the
 571 ground. Seated upon this a Mandan sits all day long and re-
 ceives his friends, smokes and chats the time away, with the
 greatest dignity. He sometimes passes the night there also,
 when not inclined to lay with his wives.

INSIDE ARRANGEMENT OF HUTS.

352 On the left side of the hut begins their range of beds. The
 513 master and his favorite wife always occupy the first, and his
 other wives each a separate one in succession, next to those of
 the young people. All are constructed in the same manner,
 and joining to each other lengthways.

MEDICINE STAGE,

353 At the bottom of the hut fronting the Masters' seat, stands
 his medicine stage, and indeed it may be called his whole riches
¹ [See Catalogue 116, p. 34-40. A.]

LIFE AMONG THE MANDANS.

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and treasures, as it contains every thing he values most, viz : two bulls' heads, which seem to be their great Manitou and protection. They are well daubed over with earth, and particular care is taken of them. There is laid on, or rather hung up, his arms, shield, ammunition, scalps of his enemies, and every thing he most values.

353

MORTAR AND PESTLE.

Next to this stage, stand the mortar and pestle, fixed firm in the ground, and the remainder of the hut from that to the door is vacant during the daytime, but occupied during the night by the horses. Then there still remains a large space in the center, around the fire, for the use of the family, which is generally swept clean once a day. $\frac{1}{4}$

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CORN STAGE.

Fronting the entrance of each porch stands a stage raised about eight feet from the ground, twenty feet in length, and ten feet in breadth, for the purpose of hanging up their corn to dry, in the fall; these stages have a tolerable good flooring, which in the fall is covered with beans to dry, and posts are erected upon them, on the tops of which are laid poles or rafters, to which the corn and sliced squashes are suspended in tresses to dry. When their harvest is over, they must have a pretty effect, but at this season of the year they are lumbered up with different kinds of drift-wood, of which they make their fires, and it gives a very ugly appearance to the villages.

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DRIFT WOOD.

This wood they collect, in the spring, when the ice breaks up, and when great quantities of this wood floats down, the natives being expert swimmers, and so very active, that there is scarcely a large tree escapes them, until they have a sufficient stock for the year. I observed lying opposite to each village, an immense pile of this wood, and some trees of an amazing size. Commonly, when they collect the drift wood there come down numbers of drowned buffalo, that have perished in attempting to cross above, at a season when the ice was bad. These animals the natives are very careful to haul on shore, as they prefer the flesh in that state.

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[262]

LIGHT HAIRIED CHILDREN.

An extraordinary sight that struck me among these people, was to see several children, of about ten years of age, whose hair was perfectly gray, and bore a strong resemblance to aged persons. Those I saw were all girls. These people in general have not that strong coarse hair, so peculiar to the natives of North America; it is of a much finer nature, rather inclining to $\frac{1}{2}$ [See Category 116, p. 240.-A.]

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675 it is gone in an instant, and search would be in vain; everyone
673 would wish to appear innocent, although they are not offended when
accused of stealing, but laugh the matter away. We paid
437 our landlord for board and lodging, as well as the care of our horses,
177 and of the articles left under his charge, as we never expect the
least favor from any of these fellows without recompensing them
accordingly. He appeared very well pleased with the following
articles, which we gave him: 60 rounds of ammunition, 4 large
knives, 2 awls, 1 fathom of tobacco, 1 steel, 5 flints, 1 dozen
hawk-bills, 2 worms (wormers for guns), and 1 dozen brass rings. . .

609 [332] My host was so obliging as to give up to me one of his
574 own best beds, well surrounded with dressed leather. We had a
plentiful supply of corn and beans, and were soon invited to several
huts, where we [333] were treated with a very palatable dish of
[431] pounded peas and parched corn; but it is customary for invited
guests, on leaving, to present the master of the hut with a few
inches of tobacco, for which he always appears very thankful.

728 [335] About 30 Big Bellies soon arrived on horseback, at full
speed; they brought an interpreter with them. This party consisted
of some of the principal war chiefs, and other great men, who did
not appear well pleased, but looked on the Pawnees with disdain.
285 [339] . . . seated on a mat made of small willows of equal size,
fastened together [340] by threads of their own manufacture,
passed through each stick about a foot apart.

● 342 [340] Seldom more than one family occupies the same hut.

437 [342] We paid the young men for taking our horses across the
177 river, and the women for assisting us with the canoes. The total
cost was: 1 fathom of tobacco, 4 knives, 6 flints, 6 awls, 6 worms
[gun wormers—analyst], and 10 balls. I also paid my landlord
for the time we might remain here, which I supposed would be
about ten days for three persons, including board and lodging,
stabling for our horses, and care of our property. They make no
price, leaving that to the generosity of guests, and should the pay-
ment be too little they still appear to accept with gratitude; but
the visitor is afterward left to take care of his own property and
horses in the best manner he can. It is impossible to get the most
trifling service from the natives without immediate payment; not
even an inch of cord will they part with without receiving some-
thing in return. It is true a trifle will please them, and they are

[p. 384(D)]